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# INDIANS AT • WORK



AUGUST 1, 1935

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D. C.





# I N D I A N S   A T   W O R K

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INDIAN PUEBLO



By Gene Kloss



# · INDIANS · AT · WORK ·

A News Sheet for Indians  
and the Indian Service

VOLUME II      AUG. 1, 1935      NUMBER 24

The most world-wide of all "problems" is the "problem" of the use of leisure. The activity carried on within leisure hours is called "recreation", and that name is significant.

Indians need to attend to their leisure problem; they need more help in their recreational life than is given them; and they have more opportunity for significant, satisfying achievement in leisure than almost any other peoples.

Why is the word "recreation" significant? Down the ages, work has been drudge work or specialized work. Mankind, until Puritanism took its rise, regarded work as a necessary evil. And such it was: necessarily but an evil. Through its monotony, work deadened the nervous organism and dulled the spirit. Through specialization, work drew the attention of the worker away from the wide range of life impulses and contacts, and away from those communal enjoyments which were the most important civilizing influences among

tribes and city - states the world over.

A deep instinct taught ancient man to concentrate upon leisure, or recreation, his best thought and his strongest genius. One might dispute this suggestion; one might insist that war, not recreation, was the receiver of ancient man's inventiveness and genius. But in truth, was the mightiest of the recreations, the most extreme of the luxury pursuits, through ancient times. It belonged on the recreational rather than on the work side of life.

The instinct of paying attention to recreation and to leisure became a conscious philosophy in some places and times, as in ancient Athens and again in the Renaissance period of Europe.

But whether through instinct or through conscious philosophy, tribes and communities the world over have brought their genius, their enthusiasm and their patriotism to bear upon the creation of a significant leisure-life.

And it was this leisure life, this recreation, which truly did, season by season, and lifetime by lifetime, re-create the traditions, the ideals and the typical emotional attitudes of all the peoples; it re-created their personalities, their souls.

In the last thirty years, the whole western world has come to recognize the use of leisure as one of the most pressing and urgent of problems. But as yet, what the western world has been able to do about the use of leisure is trifling indeed. The reason lies in the commercialization of recreation, coupled with



the breakdown of the neighborhood bonds and the old pleasurable customs.

And just that sort of breaking-down process has taken place with many Indian tribes. The old organizing instinct of the community has weakened, has even died. The old customs have lapsed. And almost nothing has been attempted, whether by the Indians or by the government, in the way of substitution for the life-saving and life-building leisure institutions moribund or dead.

There are some tribes which have kept their institutions of leisure and of recreation. These are the happier and, of course, likewise the more industrious tribes. The leisure life of some of these Indian tribes (as, for example, some of the Pueblos) is nothing less than a deep, many-sided and energetic art life and religious life. Whether these as yet undestroyed ancient values can hold their own against the levelling, dismembering influence of the modern world, remains to be seen. An issue vital for the human spirit here waits unanswered.

Either in the old tribal way, or in changed modern ways, most of the Indians still live in communities. All of them have the task and the opportunity of building up their common life. Indian leisure can be very considerably centered around public questions. Most Indian tribes are powerfully athletic--indeed, all of them without exception were powerfully athletic until quite recent times. Nearly all Indians, perhaps all of them, are super-endowed

with rhythmic and color instinct.

Here are the elements of a truly great recreational program. What can be done to take advantage of them?

JOHN COLLIER

Commissioner of Indian Affairs

### INDIANS AT PLAY

Indians at play is the theme of the many articles of this mid-summer number. In a request for articles on recreation and ceremonials there came a hearty response from all over the country. The sum of this impression is of a potentially rich group life, ancient games and ancient ceremonials, the very core and heart of Indian existence, linking with celebrations and pageants of a newer form. Zestful and vital still remain the Indian group ceremonials and recreations, varying in form from the great pueblo dances, to the pageant of Yakima and the snake and shinney games of Rosebud.

There was not space for all the articles mirroring forth the life of Indians at Play. Those arriving too late will be reprinted in the forthcoming issues.



INDIAN CEREMONIAL DANCES OF THE SOUTHWEST

By Anna Wilmarth Ickes

The origin of the dance was probably religious ritual and as such it persists in the Indian ceremonials of the Southwest. As Greeks danced in their temples, as Miriam danced before the Lord, so today the Pueblo Indian dances before the Church altar on Christmas Eve, and, in summer, takes the Saint of the Village from the Church to a bower in the plaza to witness the corn and rain dances.

So today -- but before the Christian Church came into his land and before the Saint stood on Church Altars the Indian had his ceremonial dances in offering to his Deities and in recognition of his dependence upon them.

Probably no Indian dance is purely secular. Some are more concerned with ritual than others, but in all there is an underlying religious significance.

In the Southwest the purpose is threefold. An offering to the supernatural spirits of the tribe, an enacting of the ancient myths to keep them alive in the minds and hearts of the village, and a getting together for social pleasure or tribal council. Religious, historical, social.

The onlooker who fails to see in the measured step, the constant repetition of syllables, the monotonous cadence, something beyond the significance of our modern ballroom dances misses the meaning of the whole performance.

The true underlying significance of most of these ceremonials is closed to us and we must content ourselves with the names "corn dance", "rain dance" and so forth, which will be given cheerfully by any Indian acquaintance. But with experience and attention we may catch glimpses here and there of hidden meaning and guess what it all signifies to the Indian audience.

In the Pueblos the beginning and end of a dance usually hold the more important features. At the Niman Katchina ceremony it is at sunset that the brides of the year stand modestly with bowed heads beside their sponsors, dressed in their pretty wedding dresses, and then sprinkle the sacred meal on the dancers before they wend their way out of the village and across the mesa to disappear, giving way to the unmasked dances of the ensuing cycle until another Katchina season calls them back again.

The tourist who hurries away after seeing a few sections of the dance during the day misses the beauty of the last appearance or the solemnity of the entrance at dawn.

Of the hundreds who have seen the winter Shaliko at Zuni only a few have seen the return of the Council of the Gods from the sacred Lake in July. Wearied after their long march and night camps, bearing the reeds and water bottles and turtles, in their entrance to the village before they form for the chant it is they who make the dramatic appeal. The morning after the Shaliko, after the whites have motored away, is full of mysterious goings and comings.

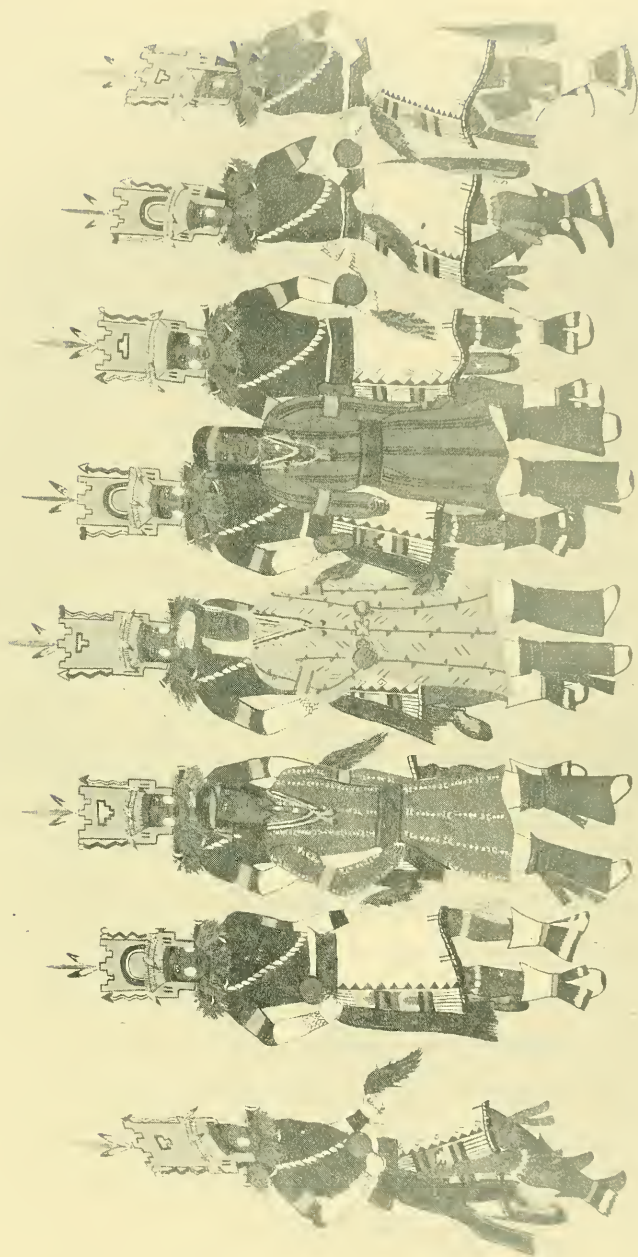
The gay romping after the Snake Dance is a contrast to the sombre intensity of the preceding public performance.

The so-called "Squaw Dance" of the Navajo as seen by whites is dull and almost repellent as the girls pull reluctant men about until paid off with dimes or quarters, but go in the afternoon and glimpse tiny tots with unexplained paint on their cheeks, see the maiden with her feathered wand, if you can, see the race at dawn, and again you will come upon something far more interesting than the heralded part of the performance. It is at the "Squaw Dance" that the social and communal part of those gatherings can be seen. Groups discussing with deep seriousness some infraction of tribal custom, the chosen head-man sitting in judgment and listening to arguments from opposing sides. Here are talked over Government rulings and approval or dissent given.

The two great ceremonials of the Navajo, the Night Chant and the Mountain Chant are all-night performances and call for fortitude in smoke-smarted eyes and long hours, but never miss a real one if you can reach it. The farther from the highroad the better. Cold, bitter cold, often snow drifted expanses, add to the discomfort, but bring out sparkling camp-fires and gay blankets.

We cannot know what it all means but we can sit in a receptive mood and watch, catching such side hints as may come to us, and, if we do, we will see the mystery and meaning in it all.

JEMEZ CORN DANCE



Mural By Emeliano Yeba  
Student At Santa Fe Indian School

## MOUNTAINS BEYOND

By L. C. Lippert

Superintendent, Standing Rock Agency

"We have passed the foothills; the mountains lie beyond." Picture the sweet young maiden, all blushes and smiles, as she receives her diploma from some imposing dignitary. Picture the youth in his new suit of clothes, a little awkward, a little awed, and very much self-conscious, crossing the platform to receive his scroll of paper, and disappear in the "mountains". They are the youth lost in the "mountains" that I wish to discuss in this memorandum.

The Indian Service employee in the Field continually meets the "lost" Indian youth as he attempts to climb "mountains" with "foothill training". Until two years ago the employee was able to give his hand in helping a pitifully small number of these bewildered young men to pick the sound and safe routes of travel over the mountains. The others fell by the wayside.

Still the fate of the Indian youth and the white youth has been very little different in the past years of depression. The problem has been the same. If there has been a difference, it has been in degree.

In my mind the best and most intelligent attempt to meet the problem on a large scale was the establishing of CCC Camps throughout the nation, and the Indian Emergency Conservation Work on Indian reservations.

In the past there has been considerable criticism of the Indian Service and Indian Service schools because of the type of vocational training

given at the schools, and the feeble effort at follow through with these students after graduation. Possibly this criticism has been considerably unjust. Certainly it would be only fair to raise the question of what the reservations are doing to provide opportunities for returned students to practice the knowledge and skill which they have received in the vocational schools.

Until the advent of I.E.C.W., the opportunities, as everybody knows, were very limited. If this work could be established as a permanent institution of the Indian Service, we would be taking one big step in meeting the problem. The returned students may be classed in two groups: (1) those who desire to make a living off the reservation, (2) those who desire to live with or near their parents on the reservations. I.E.C.W. would be a help to both groups. For the first group it would provide experience that should assist these young men in obtaining employment in their chosen fields when the opportunity offers. To the second group, which is by far the largest, I.E.C.W. would allow these young men to develop character and leadership, and to establish themselves as responsible members of the tribe. It might also give them the opportunity to further develop their individual resources through the purchase of livestock and equipment from earnings on I.E.C.W.

There is at present considerable discussion and apparently much favor of making C.C.C. a permanent activity. It is my fear that I.E.C.W. may be overlooked or even sacrificed in the maneuvers to obtain permanency for C.C.C. The two set-ups have gone hand in hand. It is my belief that they should so continue. A study of I.E.C.W. on the Standing Rock Indian Reservation from the "lost Indian youths" angle gives interesting and valuable information which bears out the desirability of the set-up remaining the twin



brother of C.C.C.

During the past year the largest number of Indians on a Standing Rock Agency payroll for I.E.C.W. was 535 men. Of this number 222 were young men lost in the "mountains". Over 40 per cent of the payroll were Indian youths from eighteen to twenty-five years of age, who, until this time, were slowly losing their self-confidence and self-respect as they found themselves becoming a hopeless part of the picture of life. They were an economic burden on their parents and relatives, and many were becoming a burden to society. Their "mountains" were far more inaccessible than those of their white brothers, and their "foothill training" perhaps more inadequate.

With the establishing of I.E.C.W. on Standing Rock a new hope for self-respect was created. Those young men grasped the opportunity to relieve their home folks of the burden of their support. They were glad and willing to contribute half of their wages directly to their parents. Instead of being one more person drawing on the resources of the family, they took their places as wage-earners for the family. Because of the few openings for feeble men without teams, many arranged with old people who could not qualify for I.E.C.W. to use their teams. The young men received his pay as a single hand; the old person the pay for team hire. Most of them were not using the vocation they had attempted to train themselves for, but they were paying their own way. The path was not closed to them. Perhaps they had tried to climb the wrong "mountain".

There is a lot of satisfaction to see a young man return to high school or vocational school because now he has earned the funds to clothe himself as well as fellow students. One can get a thrill from seeing a boy



whose application for an educational loan was rejected hoarding his wages so that he might still go to college. There is pleasure in watching a young man develop into a good "Cat Skinner" or a clerk that you can honestly ask to be brought into the service on Form No. 8. One can see so many of these young men taking their places as men, to care for their widowed mother, their sisters and brothers, and their old parents. But, if an employee can receive such satisfaction and pleasure from watching these "lost youths" take their place in society, how much more satisfaction and joy must these same young men obtain in discovering their own abilities and worth to themselves and their people.

That is the story on Standing Rock. The hundred and fifty earthen dams built, the miles of truck trail, the acres of prairie dogs eradicated, have tangible values one can calculate in cold figures. But it is the warm numbers, the intangible ones, that count most. When the dams are filled with silt or washed out by cloud bursts, the young men who helped build them, and built his self-respect at the same time, will be a greater asset to his tribe and his nation than the dam he built.

With this thought in mind, one cannot help but hope that no effort will be left untried in attempting to make I.E.C.W. a permanent institution, even as C.C.C. should take its place as a permanent plan of assisting the young white man. Both will give these young folks a chance to maintain their self-esteem and confidence while they find a path over the "mountains beyond".



DEER DANCE IN TAOS

By Mary Heaton Vorse

In Taos, just before spring, is held the deer dance. First, as though incidentally, comes the corn dance. Two rows of women in each of whose hands is a cedar branch, dance the corn dance. They weave soft patterns with their feet, clad in the high white buckskin moccasins which Taos women wear. Their skirts are wide and are girded with bright woven girdles. About their necks flow chains of silver and turquoise and of white wampum. Their faces are wide and impassive and a rich color stains their cheeks. Between two lines are the Koshare, the fun-makers. They are nearly naked and their headdresses are of corn husks. The fox tails bob as they dance. The corn dance stops. The deer dance is to begin.

Two women in white buckskin go forth from the pueblo. They carry in each hand ceremonial eagle feathers. This dance is different from all other dances. The women go forth and by their magic, force the wild creatures of the forest to follow them back to the pueblo. The shy creatures, doe and buck, fawn and fox and hare, follow in close procession the magic of the white-clad women with the ceremonial feathers. Bewitched, enchanted, the creatures of the forest come following the dancing maidens. And from their muzzles come cries--the bellow of a buck in terror, the cry of a fawn. Round and round they go, padding, picking their way--animals under a terrible enchantment, forced by the magic of the maidens to leave the woods and hills, to leave their hiding-places, their burrows. This is a dance like no other. The hoarse cries of the bewitched creatures who follow, follow the slowly dancing maidens. Round and round they go--following, crying aloud their pain and bewilderment.

Hunters with tiny bows attack the deer and mime their fate. Now and then a hunter seizes a creature--fawn, fox, or rabbit--and runs with him. The animal hangs limp as though dead across the shoulders of the hunter. The hunter must get across the bridge which separates the two parts of the Taos pueblo before a spectator intercepts him. Running swiftly with his burden goes the hunter, dodging and feinting. Only twice during the dance is a hunter successful.

There are various stories current as to the meaning of the deer dance. You will find as many, almost, as there are people. But what you have seen is enough. You have witnessed enchantment, something holy and unholy. You have seen the wild creatures bewitched by women who are themselves under a spell, as with unseeing eyes,

with their ceremonial eagle feathers in their hands, they weave patterns decreed by the never-ceasing drum.

The spectator is himself bewitched. Only later does he remember the exquisite rhythms of the dancing creatures--the leap and plunge of the hunter, the swiftness of the men running with the animals across their shoulders, the greater swiftness of the pursuer and rescuer. And amidst the byplay of the hunters the maidens dance, dance, dance to the throbbing drum, dance as if in a dream, leading the howling horde of creatures.

It is over at last. The rows of women in the corn dance face one another again. The Koshare leap about them. Now the spectators are laughing, the women are laughing. The Koshare, naked, fox tails bobbing, dance in the center between the two rows of women. "They dance something else, the Koshare. They will not let the women dance." The Koshare have interjected their own rhythm, they interrupt and confuse with their soft thudding feet. It is as though you should play one tune to interrupt another. But we, who would at another time be enthralled by the corn dance, have been too much moved by this other less stylized dance, this subtle deer dance which leads the mind into allegory and strange thoughts.

The dances are not over. Tonight in the pueblo there is to be a celebration for the new governor. The governors of the tribes have for insignia of office the gold-headed cane presented to them by Abraham Lincoln.

The pueblo dances for the governor and the new officers, who sit in their houses and receive the various groups who perform before them. The governor has ten assistants. The secretary-treasurer of the tribe has ten. Each group of dancers dances twenty-two times. They stop, incidentally, to dance in the houses of relatives and friends. We go to one of these.

We go first to a house at the entrance of the pueblo. Our host may not drive a car. He can be a passenger but he may not drive on Indian ground. The germinating earth has conceived and is now pregnant, so it might disturb her to drive upon her peaceful body at this moment. The Indians walk lightly upon her. There are two very young children, not older than six, rehearsing their dance. They are dressed in full ceremonial costumes of embroidered buckskin. They wear silver and turquoise ornaments. Their heads are crowned with eagle-feather crowns. The crowns flow down their backs in a handsome line. In each hand, also, they hold eagle feathers. They dance solemnly, almost as if hypnotized. They dance a little stiffly, they have not yet the magnificent rhythm of the accomplished dancers. Now a child has not held the eagle feather in the pre-



scribed manner. The father, with a gesture of unconscious tenderness, puts his arm around the little one and corrects the error. From time to time one of the older men corrects an error of the dancing children, gently, gently. They dance many times, the little girl circling in her eagle-feather crown, her full buckskin skirt. There is something quiet and warm in the house, something very quiet and happy, at once quiet and excited.

We cross the open space over the bridge. We are going to Jim's house. He has been newly elected treasurer. From all directions comes the noise of drumming. Figures slide silently through the darkness. A sense of excitement comes from the incessant throbbing drums. The silent, reserved pueblo is gay tonight. In Jim's house, besides Jim, are two brothers and their wives and his aged father, who is a famous medicine man. We sit on rug-covered mattresses. A bright fire shines on the hearth. A little boy with shining eyes sits beside his mother. The men have wide faces the color of mahogany and wine. They are vital and alert. One of the women is very beautiful. Both women wear full calico dresses, confined with wide woven girdles, and high buckskin moccasins. Their hair is braided. Men and women wear ornaments of turquoise and silver.

Soon the door opens and the dancers appear. Young girls and youths file in. They are dressed in beautiful costumes, the ancient, elaborate chief's costume. With them come their musicians, the drum and singers. They dance solemnly and elaborately. Like the little children they take too great pains. This is an occasion of terrible importance to them. They are dancing a "very old dance" we are told. It is lovely in its solemn pattern. It is briefly over. The young people dance again. Before they go, the woman of the house pours an earthen bowl full of bread into a sack one of the singers carries. They receive in each house a gift of bread.

There is a knock at the door. There are men in masks, high boots, wide hats. "They make to dance like the Navajos." They are Navajo Braves out on a spree. They sing and dance. Their music howls. It is marvelous burlesque. Our handful of spectators rocks. Tonight is a night of gaiety, for laughter, for children. Before our eyes passes the burlesque of other tribes. A Mexican tried to dance an Indian dance. How subtle a performance! The earnest Mexican thinks he dances wonderfully but he does everything just a little wrong. Everything is just a little oblique--like a mirror that is not true. He is never in time, yet he dances earnestly, painstakingly.

One gets a new vision of them, seeing them thus at play, seeing their sly jokes--a gay people behind the veil of the dignity

with which they treat us. It is rare good fortune to have had this single glimpse behind the scenes.

There is a knock at the door. A single dancer, stained brick red and spotted with blue, naked but for a magnificent fox skin, dashes in. The dance is beautiful and complicated. It has the swiftness of arrows, the intensity of fire. It is punctuated with cries that pierce the heart with some ancient terror. "He is one of the best dancers. It is the old war dance," we are told. Three times come dancers who dance a war dance naked and spotted, the old unforgetten dance that Taos danced when Taos went to war. In this dance the intense burning core of a people shows itself, beautiful, pure and terrible.

It is over. We go our way. Drums are still throbbing from all parts of the pueblo. We are tired. We have seen too much. The genius of a people has been played before our eyes. For a moment only Taos has opened the severely closed, the jealously guarded book of its culture for us to decipher--if we can.

"You may look at us," they have seemed to say, "at the calm acceptance of our women, at the vivid tranquillity of our youth, at the venerable wisdom of the aged, at the furious intensity of our anger. Look at the beauty of our ceremonial, the weaving of patterns of beauty. Listen to our laughter. Have you anything to give us? The preoccupation of man is the search of mystery and beauty, his gift above the animals is laughter. Can you add, then, to our culture? Then since you have nothing to add, nothing to give us, let us live. Let us alone. Let us cherish our own secret of life in our kivas. Do not try to pull us apart until we shall have become disintegrated and a people without a soul." (From THE NATION).

#### Etchings By Mrs. Gene Kloss

The three etchings in this number were donated to INDIANS AT WORK by Mrs. Gene Kloss. They constitute a trilogy. The first, of the mountain, is the spirit of the Indian pueblo, a dwelling place, merging with nature which is both the means of subsistence and an object of worship for the Indians.

The second, Indian Harvest, is a glimpse of the everyday life, an intimate and true depiction of the Taos pueblo and its people busy with the corn husking. The third, Indian Ceremonial, represents the ceremonial life or the worshiping of nature, an integral part of Indian life. This, in particular, is the winter corn dance and deer dance at Taos, mentioned in an article.

Mrs. Kloss is a Californian, who graduated from college with honors in art. For many years she has spent much time in the Taos country and her beautiful etchings and aquatints have caught the spirit of the place as few others have done.





PLACE THE RESPONSIBILITY ON THE NAVAJO AND WATCH THE RESULTS

By R. B. Hazard

Project Manager, Leupp Reservation

On March 1, a careful check-up on the work remaining to be done on the Leupp Reservation brought out the fact that we had among other things, twenty-nine miles of boundary fence yet to be completed. This fence passes through an area of rock making it necessary to drill and "pop shot" at least ninety-eight percent of the holes before post-setting crews could set posts. We also found, that due to location of work, we were only going to be able to get about seventy-five men for this particular project. After considerable discussion, it was found that this was a huge undertaking and to complete it in the short time left would necessitate the full cooperation of the enrolled Indians and Indian foremen associated with the project. On the evening of March 1, we held a meeting with the Indian foremen and leaders on this work and explained to them the magnitude of the undertaking, the many difficulties involved, and the credit that would be due them if the project was completed within the allotted time. As each difficulty was stressed and the proper method of overcoming same was agreed upon, the Indians became enthusiastic over the possibilities of setting a record. The main difficulty found, after carefully considering the method of procedure, was that we only had two air compres-

sors, one of which could operate two air drills and the other but one, making it impossible for the compressor crews to do sufficient work in eight hours without holding up the subsequent operations. It was, therefore, decided by all present that the proper procedure and only solution to this problem would be to employ three separate compressor crews on eight-hour shifts. The enthusiasm with which this was accepted and put into practice was astounding.

It was far from pleasant working on the two night shifts due to the darkness, the cold biting winds, and severe sand storms that swept the country. In addition to this, the night crew were led by leaders who were inexperienced and who were formerly members of the crew. There were over 10,000 holes to be drilled and it was expected, naturally, that the day crew would do more than the night crew. At the end of three or four days, after the crews became accustomed to this work, it was found that one of the night crews had completed more holes than the other night crew or the day crew. This set up a spirit of competition and the race was on. The result has been a surprise to us all, and it is a distinct pleasure to watch these compressor crews battling it out against all types of weather and other difficulties in order to get a maximum production per shift. This spirit of competition has extended to the post-hole digging crew, the post-setting crew, and the crew stretching and nailing the barbwire. When one climbs to a rise and sees these different crews eating up the distance between, it is very gratifying

and very conclusively brings home the point that if you place the responsibility where it belongs and instill enthusiasm and a spirit of rivalry between the crews handling the various phases of work, the quality of workmanship and rate of progress will take care of itself.

The entire success we have attained on this project belongs to the leaders and the enrolled men, and we wish to take this opportunity of acknowledging the fact. Needless to say, the project will be completed within the allotted time.

LETTER FROM A MISSIONARY

PIMA AND APACHE PRESBYTERIAN MISSION  
Scottsdale, Arizona

Dear Mr. Collier:

Just a word of commendation to tell you that those of us who are working with Indians in the Pima, Apache and Papago reservations are appreciating what you and your superintendents are doing for the cause of Indian welfare in this part of Arizona.

You are certainly getting results and the Indians are undoubtedly beginning to think and plan for themselves more constructively than ever before. We are, of course, in favor of the Wheeler-Howard Bill and look forward with much interest to the working out of its principles.

I returned a day or two ago from a trip around the Papago reservation and feel more encouraged than ever before after hearing the plan outlined on the cooperative marketing of livestock and the instituting of a revolving tribal fund by the method of self-assessment. These seem like very basic and fundamental necessities for the well-being of the Papago and we are hopeful of their entire success. Superintendent Hall surely has the Indians behind him because they see that he is eminently qualified to lead them into better things.

With all best wishes,

Faithfully yours,

(Signed) G. W. Walker

## HOPI POTTERY

By Irving Pabanale

I should think by now the pottery which is called the "Hopi Pottery" is all over the world. Hundreds and thousands of pieces have been bought by the white traders and others off of this mesa. Yet the makers get a very small amount for their work, and the white men gets the profit. Yet he cannot explain the designs on the potteries to the people he sells to. There is a lot of meaning on every piece. Such as thunderbird design, friendship, rain drop design and many other meanings that I know are on them. My home is here where this pottery is made by the women on this mesa, and I keep some on hand right along. Here is the address, First Mesa, Polacca, Arizona.

I will tell a little of how the pottery is made and how they come out in many different colors when they are burned. First the clay is dug out of the ground, then put on a level surface to dry. After it is dry then it is broken into small pieces and put in a big bowl with some water. It is then set out in the sunshine for one whole day. The next day it is made, then again set out to dry. After it is dry, it is then smoothed with a certain kind of a rock. Next it is polished with a smooth little rock.

Now it is ready to be decorated with the juice of a weed and a soft black rock mixed together with a little water, using a small piece of a yucca plant for a paint brush. The design to put on the pottery is in their heads. No pattern is desired. Now it is ready to be burned. In burning them, sheep manure is used as it is recommended to be the best. The women know how to get the color they want the pottery to be. If they want bright yellow, orange color, red, or any other kind, it depends on how they burn them. There are certain ways of burning them to get the color wanted. The Hopi Pottery is known to be the hardest baked pottery. We learned that some kind of pottery had been made by machinery. This type of work is very slow, but we Hopis would rather make it by hand than to have anyone make it by a machine.

So we ask that our "Hopi Pottery" should never be made by anyone by a machine.



SACAJAWEA PAGEANT AT YAKIMA





### SACAJAWEA PAGEANT AT YAKIMA

A colorful pageant, portraying the adventurous and romantic career of the Indian Princess, Sacajawea, who guided the Lewis and Clarke Expedition through the most perilous phases of their journey in the Northwest, was a feature of the Fourth of July Celebration given recently by the Yakima Indians of the Yakima Reservation.

Nearly one hundred Yakima Indians took part in this pageant, which was written and directed by C. R. Whitlock, Superintendent of the Reservation. The most skilled horsemen of the reservation were used, and these wore full war regalia. The pageant moved rapidly through dramatic and stirring scenes which portrayed scenes from the Camp and War Council, the wooing of Sacajawea, the coming of the explorers, the battle scenes - all faithfully reproducing the actual life of Indians of a century ago.

Nearly three hundred young pine trees were brought down from the mountains to form an authentic and beautiful setting for the pageant. Among the Indians in the cast were: David Slusecum, who took the part of the Chief of the Columbia Indians; Thomas Yallup, who took the part of the Chief of the Plains Indians; Alex Slusecum, who took the part of White Grass, admirer of Sacajawea, and Florence Bond, who played the part of the Princess, Sacajawea.

After the pageant the Indians played games. A favorite game of the Yakima Indians is "Shoot the Moccasin". This is played with a hoop about eighteen inches in diameter, and bows and arrows. The hoop is decorated with colored feathers and suspended on strings stretched across its diameter. The contestants play in pairs. The first Contestant stations himself with a bow and arrow. Contestant No. 2 rolls the hoop past him at an agreed distance, supervised by the umpire. The object of Contestant No. 1 is to shoot an arrow through the hoop as it rolls past him in such a manner as will stop the hoop. Contestant No. 2 then stands in the same spot as Contestant No. 1 and attempts to shoot an arrow into the hoop as it lies upon the ground. If he succeeds he gets both arrows. If he fails, Contestant No. 1 gets both arrows. The process is then reversed. No. 1 rolls the hoop and No. 2 shoots as it rolls.

Another native game is played with javelins. A forked stick is placed in the ground which becomes a target. This game is played by scores something like the horseshoe game. If the contestant places his javelin leaning between the forks his score is three. The javelins which remain sticking in the ground are then counted, one side against the other, and by process of elimination they count one point each for the balance. A certain number of points is agreed upon as the game.

## CREEKS, CHOCTAWS AND CHEROKEES LOVE GAMES

By Orpha Myounge

Home Extension Agent

An Indian was asked what he considered the most loved Indian sport and his reply was: "Eat". It is true that when planning a meeting Indians always want a barbecue and surely enjoy that part of the meeting!

The Creeks and Choctaws play Indian Ball, a game in which a small hard ball is thrown and caught with sticks some two and one-half feet in length with a cup-like arrangement on one end to catch the ball. This game is considered much rougher than football and is enjoyed by all the tribe, men, women and children.

The Cherokees have what they call a "Corn Stalk Shoot". This is done with bows and arrows. Two piles of corn stalks (with all blades removed) are stacked one hundred yards apart and the contestants shoot from one pile to the other and then walk over to that pile and count the score and shoot back to the other pile; the points are determined by the number of stalks pierced.

Horseshoe pitching is another sport all Indians enjoy. The Cherokees are especially fond of this game. The Cherokees also play a game with a large ball which resembles a hand ball and they toss it around very much in the manner of a basket ball game. Both men and women join in this game.



Fun At A Cornstalk Shoot!

E. C. W.--1885

As Told by White Hawk,--Seventy-One-Year-Old Allottee  
on Fort Peck Reservation.

In 1884, after a year of hardship when weather conditions were exceptionally dry, it was decided by the Chief that some action must be taken to assure themselves of the necessities of life, as the buffalo were fast diminishing.

It was immediately decided to call a Council. The Council was composed of eight Sub-Chiefs, Medicine Bear, Red Thunder, Heart, Red Door, Red Lodge, Deer Tail, and two others, whose names I do not recall. Owing to the respect and coordinating position of the Scout Members of the United States Army, Yellow Eagle, White Thunder, Flying Shield, and Iron Loggings, it was decided to appoint this group in working out a project to water the gardens south of the Fort. This group decided on a canal to be ten miles in length. The water was to be taken to the Poplar Creek by building a rock and willow dam.

The work was started in the spring of 1885 under the supervision of L. E. Snyder (Kukuse) meaning "protruding lips" with the United States Scout Members in charge. Orders were issued that all who were able to work, including boys and girls from twelve years of age, report for duty. Their equipment consisted of shovels, axes, and anything that could be used to scoop up dirt. The sod was broken with an ox team, after which the women lined up with their buffalo-robe aprons and any other articles that could be used for hauling the dirt, and the men with their shovels and frying pans scooped up the dirt into these containers, and it was carried away. Under the guidance of the Scout group harmony prevailed and much work was accomplished in this way.

At the end of each working day the Indians received their pay, which consisted of five pounds of bacon, four pounds of sugar, either coffee or tea, and a brass check good for fifty cents at their Indian trading store.

Many Indians were dissatisfied with the work and often deserted the Reservation, but were returned when caught, and placed in jail until they had decided that they would rather return to work.

Of the original five thousand Indians on the Reservation, desertion became so great that the population was diminished to three thousand. The canal was a success, and was used as late as 1907, when by treaty other arrangements were made for the present Poplar River Project.





### Women's Races

The women from San Xavier put on a competitive Taka Game, similar to field hockey, that ended prematurely, as one two-hundred pound woman suddenly emerged from the melee of swing sticks and husky women to outstrip the others and cross the goal with the "puck". The Olla Race was a race packed with laughs. This was limited to women two hundred pounds and thirty years old or over. Most of the contestants were successful in transporting the ollas atop their heads for the fifty yards but some sprinted a bit too fast and ended up with olla chips on the ground. This was truly a race and interesting event, displaying one of the outstanding accomplishments

of these Indian women.

Two coyotes were turned loose. One proved too much for the ropers to catch and was last seen scaling the east wall. The other one was tired of it all and tried to dive through a three inch hole in the wire fence after being roped twice. Gus Artfilisch was prominent in this event as the only one who could bluff the coyotes out of chewing his arm off while carrying them to the arena. Many of the Indians went through the difficult events in a creditable style often displaying the same skill and finesse that was shown by the professionals the following days in the rodeo.

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### TIMBIE-DAPYANE

By Susie Y. Lipps

Bannock Creek District.

Timbie-Dapyane is a game used by the Shoshone Indians at present. The game consists of four or six boys or men. The stakes they put up are ninety feet apart and each man must have a round stone and a measuring stick. The leaders of the game do the measuring, and whoever is nearest the stake gets a point. The points vary; from 8 to 12 points gets the game.

Grass dance is held four times in one year - Spring, Summer, Autumn and Winter. Each season they dance five nights and one day and rest the seventh day. The leader or cryer asks the Lord for plenty of water for grass, roots, berries, nuts and meat; to drive away all sickness and cry for good health. This is a religious and recreational dance.

Na-ya-whey, or "handgame" is much used now. It takes many people on each side. To indicate the game four bones, two white and two black, five inches long, three inches wide, are used. Two persons on the one side take the bones, each person taking one white and black - and they conceal them. The other party must guess which hand holds the white bone. If the guess is for both of the white bones they must give up the bones. If they fail to guess the white bones, then they give up two counts or one stick. There are ten sticks for each side, and the guessing goes on until all twenty sticks are all on one side.

THE SHOSHONE LOVE FUN

By S. F. Slaughter

The Shoshone are a jolly and fun-loving people. As a rule they have a happy outlook on life. A Shoshone faces the future, even life after death, with full confidence that the plan is all right and that there is nothing to fear as to the favorable outcome.

Their games express this spirit of fun. Arrow pitching is a favorite game mostly among the Shoshone and the Arapaho. The game is played in this fashion: with two or three men to a side, an arrow is thrown which serves as a marker. This arrow is tossed so as to stick up in the ground some two hundred feet away; each contestant then throws an arrow, trying to stick his arrow just as close to the marker as possible. The side getting the closest arrow to the marker scores and wins the privilege of tossing the marker arrow for the next throw. Ten points or scorings are usually counted to a game.

The target game: This game is similar to the arrow throwing; in this case a target is used and rings are placed or drawn around the target and given a number. The score ring is a designated number of points won by a contestant.

The hand game: This is for both men and women, and it is generally played by both tribes. Two bones are usually used, one white, and the other black. Large numbers play this game; they usually sit in a circle and divide into two sides. The two bones are clinched in the hands, one in either hand. A humming tune is sung, and the one having the bones tries to go through deceptive, elusive motions, attempting to so deceive the other side that they cannot guess which hand the black bone is in. The one holding the bones finally comes to a conclusion after the humming and maneuvering, the guess is made. The bones are then passed over to the other side and the motions repeated. Scores are kept by bundles of sticks which are given back and forth much as matches are used in a game of poker.

The basket game: A rush basket is used from twelve to twenty inches in diameter; pieces of bone or crockery-ware with numbers are placed in the basket. These pieces of bone are about the size and shape of a quarter. The basket is shaken and then the numbers read; a score is kept with sticks. This game is played by both men and women.

The target wheel: This is a game for men. A bone or wooden wheel is marked off into sections, and the sections painted and numbered. The wheel is rolled rapidly on the ground; the bow is used to shoot the arrows with. The one shooting and piercing the numbers and scoring the largest score is declared the winner. Here the score is kept with sticks.



## DANCING AT TONGUE RIVER

By Pearl Elliott

Home Demonstration Agent

The men, women, and boys on the Tongue River Reservation are eager participants in the native dancing, which plays an important part in the life of the Indian. It is at these events an Indian may display a finely beaded or buckskin garment as well as the different accessories.

Marbles are enjoyed in the spring season by both boys and girls. To and from school one can see them stopping along the way to have a friendly game.

Art in the form of drawing is a type of recreation which holds the interest of men as well as of the boys and girls. An Indian man or boy will spend hours drawing an Indian head, a car, a horse, or a cow. He is very apt in this field of entertainment.

They will listen to as well as tell the most weird ghost stories with the greatest of intensity. The larger part of these stories are believed by the Indians.

The humorous jokes which an Indian can tell on one another are a great delight to them. The women appear to be very quiet and sober, but here they can display a large share of wit and humor.

Most all the groups enjoy some form of music. Many of the homes possess a phonograph with several records.

The entire group is much pleased with the events pertaining to a rodeo. The Indian rides very well, and even a small boy plays a part at these frequent summer pastimes.

## SHINNY AND "SNAKES" ON ROSEBUD

By Martha Jane Buchner

Recreation has been an important part in the program with the Sioux Indians on the Rosebud Reservation, South Dakota. Some of the recreational activities are truly of Indian origin - many possessing the historical background of generations. The most popular native game played is "shinny". The sticks used by the players are homemade of native wood and are soaked, heated, or found naturally bent and when completed resemble the hockey stick. The ball used is usually an indoor baseball or of that type.

The game includes everyone in a community; young and old, men and women and children. The more active players follow the ball and keep it moving and those not so active play on the sidelines and toss the ball when it happens to come their way.

Basket Ball on the outdoor court is very popular and especially so at Church and Y.M.C.A. meetings. It is not uncommon to see a basket fastened on the side of a house or barn or pole and used for practice. The regular basket ball and other balls are used in the game.

Baseball games are indeed a community sport, and liked best in the warmer season of the year. Almost all communities have a ball diamond. The equipment is furnished by the individuals taking part in the games. The families come along and encourage the players. Community competition is strongly displayed in these baseball games.



Indian Dancers

"Ice Snakes" is an Indian contest game used at community gatherings. The snakes are made of carefully selected beef rib bones balanced with feather tails. The players line up on each side and the snakes are thrown on either ice or smooth-dirt court. The snakes shoot along gracefully and sometimes travel to 300 feet.

This is one of the oldest contest games known among these people. There is a great art in making the snakes. Balance in the snakes, the careful holding and throwing of the snakes furnishes distance and makes score for the players. Only a few of the older men can make the snakes, but popularity is growing and sets of these snakes are seen hanging on the walls of many of the homes in certain communities.

The Indian dances are being held extensively on the reservation. Most of these dances are in community halls and reach all the people in that community and adjoining communities. The "Omaha" and "Grass" dances are just for the men, other dances as the "Rabbit" dance include both men and women and children. The costume worn to these dances are very colorful and each costume has its own characteristic meanings. The participants paint their faces elaborately and enter into a spirit of enjoyment.

Eating always offers recreation for the people. Page 44 of Annual Report shows men grouping together and eating liver as a "health tonic" at one of the beef conservation meetings. The women ate and enjoyed the liver also, but were a little timid at having their picture taken while doing so!

The little Indian girls like to play with dolls. If they do not possess a commercial doll, any wrappings are used and imagined as real dolls. They like to carry them on their backs in the same way as their mothers carry their baby brothers and sisters. Some of the little girls are lucky enough to have baby cradles and store-bought dolls.

All Farm Chapter Meetings, Women Club meetings, Church meetings and miscellaneous meetings have some form of recreation as part of the program. Some of the less active games as "Peanut Pass" and "Clothes Pin Pass", "Hunter", "Fox and Gun", etc., are played.

Rodeos are another popular form of recreation where Indians gather - regardless of size or age. They enter well into any recreational activity - whether purely recreational or educational. Many of them become as fast friends among themselves as well as with co-workers while blending themselves into the community sports. Teaching, learning, courteous manners and thoughtfulness for their fellow players are essential results from recreational activities on Rosebud.

DANCING AT STANDING ROCK

By Sylvia Newel

Home Extension Agent

The Porcupine district of the Standing Rock Reservation has its population settled rather closely together, and its recreational activities are organized better, perhaps, than any other district.

Cooperating with the FERA, Mr. Joe Red Fox has been the recreation leader for the district during the past winter, but long before this time, the recreational activities were well organized.

A recreation enjoyed by men, women and children of all ages is dancing. The older people, or those over sixty years of age enjoy Indian dancing in costume. Those under sixty enjoy old time dancing, or square dancing. It is a sight never to be forgotten to see the Indians of the Porcupine district enjoy an evening of "square dancing." Every one knows and understands all the figures and is able to execute every order made by the caller with the precision of clock-work.

Music is loved by all, and it has been estimated that 70% of the Indians between the ages of fifteen and forty-five play some musical instrument. Most of these do not play by note, but by ear. Some play the piano, if a piano is available, and band instruments such as the saxophone, the cornet, the bass horn, the drums, and the accordion. The jews harp, the violin and the mouth organ are very popular.

During the winter, Norwegian whist is played a great deal. Minstrel shows and plays are given. These affairs are patronized by practically everyone within driving distance.

Among the men and boys, baseball is a favorite form of organized recreation. Almost every Sunday afternoon in the summer, the motorist will see a baseball game in progress. Model T Fords and wagons are parked near the diamond, with teams and saddle horses grazing close by. Baseball has been a popular sport for a good many years.

Jack Ironboulder, who is now past fifty years of age, is a baseball player of some fame on the reservation. Since his days of active playing, he has taken on considerable weight, but he keeps an active interest by acting as umpire. All the small boys enjoy baseball. They play at school and during the summer, 4-H club members have their own teams.



## WOMEN'S CLUBS OF THE KIOWA JURISDICTION

The Indian women's clubs not only offer an opportunity for the women to learn new methods in homemaking, but also offer an opportunity for recreation. Some of the Indian women say the only day in the month when they rest is club day. Each club has a social committee, which plans the games or recreational period. When the club is called to order by the president, there is a short song period, and at the close of the lesson and demonstration, games are played or the women may have a social hour for just visiting among themselves.

The Indians on the jurisdiction are living on their farms and they enjoy getting to visit with each other. Sometimes the social hour is at noon, when a club may meet for an all-day meeting and have dinner together. The dinner gives the women an opportunity to learn more about meal planning and the preparation of foods and they have a chance to visit with their friends.

The West Carnegie Club have quilting meetings and they enjoy getting together to sew. The Ft. Cobb Club have at different times had ball games, the women enjoy the exercise of playing ball. The Mt. Scott Community had a community day for all the families in the community. The Indians brought their dinner and some prepared dinner over a camp fire. The day was cold and a camp fire was needed. The women prepared the dinner, the children and some of the young men played ball. The afternoon ball games were played by the Indians. The women sat around on the ground and visited with their friends.



SPORTS EVENTS AT DEDICATION OF A CHAPTER HOGAN

EASTERN NAVAJO, CROWTPOINT, NEW MEXICO



RAMAHS DREAMING, PLANNING AND PLAYING

By A. E. Stover

Located on the southwest slope of the pine clad Zuni Mountains, hemmed in by a Spanish-American settlement, the Zunis and their white brethern, is the pinon-covered public domain allotment lands of the Ramah band of the Navajo Tribe.

The ruggedness of this beautiful country is reflected in the character of the sturdy people. For years they have dreamed of the time when their Government would secure for them additional range lands, some livestock, and farm lands on which they might produce foodstuffs for themselves and animals. The majority of these people, never having had the advantages of an education, dreamed also of the day when their Government would build a school in their community whereby their children would be able to secure advantages that the older people had never experienced, and also the day when they would be able to receive expert advice in livestock and range management, home construction and farming.

Recent developments looking to the purchase of more land for these people has caused their dreams to turn to planning how they would utilize and conserve their natural resources on this land when it came into their possession. Many meetings were held in planning their future work, and it became obvious to them that they should have a house in which to meet and discuss their problems.

It was decided that they would cut timber from the forest and build themselves a large hogan in which they could meet, talk over the problems and listen to the advice of their wise headmen and Government officials. The building was completed and June 8, 1935, was set aside for its dedication. An all-day celebration was planned at which time there would be a barbecue, talks by their headmen and Government officials and games in the afternoon.

After the dedication ceremonies were over, the meeting was adjourned to carry out a program of sports. The Navajo Indian takes a great interest in the various sports in which he competes in strength and quick thinking with his opponents. About three o'clock in the afternoon a number of horse races were run on a track previously prepared in front of the new building. This was followed, later, by footraces, a chicken pull, squaw races and Tug o' War.

The chicken pull is a game that the Navajos have learned to play from the early Spanish-American settlers. In its original form, this game called for the burying of the body of a chicken in the soil, leaving its head and neck sticking above the ground. The contestants, mounted on their horses, would run by at top speed, lean from their saddles, grab the chicken by the neck, pull it from the ground and use it as a club to subdue any antagonists that might approach them for the purpose of taking it away from them.

The Navajos of today, having become more humane, have dispensed with the use of a chicken in this game and instead use a strong sack, one end of which is filled with soil, buried in the ground and the top sticking out of the ground, with a small amount of soil, tied at one end and making a knot. They ride by this at top speed, lean from their saddles, and the successful one jerks this object from the ground and the many antagonists immediately pounce upon him for the purpose of taking the sack away from him, clearing the crowd on horseback and rushing at full speed to a pre-determined spot and there delivering the object and securing the prize.

On this occasion, this contest was entered into by some 40 men, mounted on their very best horses. After a number had sped by the object representing the chicken, one fellow successfully leaned from his saddle, going full speed, jerked the sack from the ground and was immediately surrounded by a large group of contestants who tried to prevent him from speeding away with the object and also tried to take it away from him that they might deliver it and secure the prize.

After about thirty minutes of struggle, one very strong man, mounted on a very strong horse, secured possession of the object, forced his horse through the throng of riders and ran at full speed, in a circuitous route, through the pinon-covered hills, dashed by the building, threw the sack into the door and collected his prize--which was \$1.00.

Another interesting feature of this afternoon of sports was the squaw-race. A smooth track had been prepared, 100 yards in length. Young, old and middle-aged women, dressed in their very colorful costumes, stood on the starting line and at the given signal instantly dashed towards the goal at a very commendable speed.

Due to the fact that the writer of this article had to travel 125 miles back to the Agency headquarters that night, it was necessary for him to leave before the program was completed. This happy group of people were left still carrying on their program of sports, which lasted until sundown, and was climaxed that night by a spectacular native dance--still dreaming dreams and planning plans for the future development of the additional lands that they hope the Government will secure for them.



### INDIAN DOLL CONTEST

Dolls dressed to represent all the different kinds of Indian tribes - Kiowa, Caddo, Apache, and Commanche - were entered in a contest recently at the Kiowa jurisdiction, sponsored by the Indian women's clubs of that jurisdiction. Even the Indian men were interested in the doll contest!

Plans were made for the contest at the January meeting of the womens' clubs. The suggestion for the contest was originally made by Mrs. Wanda Gray, Home Economics teacher at Riverside Indian School, Anadarko, Oklahoma, who had conducted a similar contest among Indian girls in the home economics classes, which were very popular.

Each Indian woman dressed her doll in a costume to represent her own tribe - some were dressed in buckskin, some in print. The dolls ranged in price from 50¢ to \$4.00. Each club selected the judge for the doll contest. Judges were Indians. Several of the women sold their dolls before the contest and made another doll for the contest. The dolls sell readily. The Doll Contest has increased interest in Indian Women's Club work, according to Dorothy W. Root, Kiowa Agency, Anadarko, Oklahoma, who sent in the report.



This is Mrs. Alice Inkanish Gussesn, Andarko, Oklahoma. She is holding a Doll dressed in Caddo costume which won first prize at the Fort Cobb Club contest in April, 1935.

## SIOUX GIVE-AWAY CEREMONY

By Bessie Trimble

Sioux Girl from Pine Ridge Reservation, Student Santa Fe School

One of the oldest of the Sioux ceremonies is the Give-Away. This ceremony is given mainly to show how much property a person can give away at one time. The person giving away the property does not gain a title by it, but that is not what he wants; he merely wishes to show off his wealth.

The Sioux have Give-Aways for quite a number of things. They are connected with different ceremonies sometimes, and sometimes they are a ceremony in themselves.

### Give-Aways And Name-Giving

One occasion for the Give-Away is in connection with the name-giving ceremony when a child receives its first name. There is usually a large ceremony in that itself, but with it is the Give-Away. The relatives are usually the ones who give the child such things as horses, blankets, dressed skins, embroidered in quills and beads, bead work, buckskin garments, and lately they give money.

Each relative at this time strives to give the most, or the most beautiful. Later, the one receiving the gifts is expected to do much the same thing in return, and give each person something, or maybe he will have one large feast at which all of his relatives are guests, and then he gives to them.

### Give-Aways For Heroes

Also, when someone is famous,

the relatives hold a large feast for him, at which he is, as we might say, the guest of honor.

Then he is given about the same objects as have been mentioned. With this also he receives a name.

In the more recent and modern Give-Aways a person is usually the guest of honor at feasts that are given to him on such occasions as graduation, confirmation, communion, and so forth. At this time such objects as the recipient will make use of--shawls, money, bead work and so forth--are given. Then this person is expected to do something in return. He will often give to the relatives without having a large feast.

### Mourning Give-Aways

Another occasion on which the Sioux have a Give-Away is when someone dies. The person who is closest to the one who dies and who wishes to show mourning is the one who usually does the giving. In this case all the personal belongings of the dead and the mourner are given away.

There is a big feast given by this mourner and the relatives, to



which everyone in general is invited, and then the things are given away to whomever wants them. The person to whom the things are given often gives something in return, but they are not usually expected to do this.

On Memorial Day there is usually a Give-Away by a person who has a dead relative, and when some one puts something on the grave of this dead relative, there is usually a Give-Away to the people who decorate the grave. The relatives of the dead are the ones who prepare the feast, and Give-Away.

#### Gratitude Give-Aways

In another type of Give-Away the main purpose is to express gratitude or honor. For instance, if someone were helped by another person, in any way, the relatives of the person helped express their gratitude by holding a large feast, inviting this person as a guest, and presenting him with gifts.

Also if there is a distinguished person whom they wish to honor, the Sioux will hold a feast, to which everyone brings food. This food is put in the center and all are invited to partake of what they want. Everyone will bring something to give to this person.

In all cases, when the ceremony is over, or even before, a speaker arises and tells what each person has given. Then the ones receiving are asked to speak.

#### Ceremony Is Observed Today

There are two definite types of Give-Aways; one, at which a person will give to many others; the other, with one person sponsoring a group of people will give to a single recipient.

The Give-Away still goes on among the Sioux, and any time a member of the tribe does something outstanding, or makes a success, the older Indians still perform the Give-Away Ceremony.

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#### FISH-SPEARING AT FORT HALL

By Mrs. Minnie Y. LeSieur

In the very early spring of the year, in the month when the ice is moving (February) just before the windy month of March, fish-spearing is not only a recreation but a necessity for boys and men of different ages. The winter's supply of food is getting scarce.

Also in the early Spring when the snow is leaving the valleys and bottom lands, men and boys play the hoop and spear game. Two or more men stand on opposite sides and the small hoop is rolled down the stretch between. They throw the spears which are made of willows or other straight poles, the larger being sharpened. If the spear pins the rolling hoop it is a count. Only men or boys play this game.

in. Foot racing, target shooting, pitching quirts or stones is indulged

Women and girls used to play a game with long sticks and two balls attached by a thong of buckskin. They had a goal that this O-O must be thrown across. Two sides played and usually good runners were selected. It is called Nah-zee-toy. Also the women and girls play another ball game, very much like "shinney" using a stick like a "shinney stick". They call it neat-toy.

A game played by all with four split briar staves, some plain and some painted. They are dropped vertically on a stone. The count depends on which sides turn up when they fall. This is called "dcw-padie".

The most ancient game of chance played was the "bone game". This is played by all.

The Indian has always been passionately fond of horse racing. They are eagerly ready to join in the early rodeos. Preparatory to this, they gather on Sundays at different places and ride bucking horses.

The fall fairs are a grand carnival for racing and so forth.

During the winter in the various community assembly lodges, Eagle and Buffalo, large octagonal long buildings, are held war dances, rabbit dances, owl dances and grass dances.

Now, however, they only practice songs for the Sun Dance which will soon take place.

All during the warm months swimming is a great recreation for all.

At the ECW camps they pitch horseshoes, play baseball and dance civilized dances. If the camp is near, some go over to Lava Hot Springs, a resort.

With good roads, automobiles and other conveniences, recreations are changing.

Long, long ago when I was a little girl in the month "when the bark of the trees cracked" (December), just before the "very cold month" (January) Indian boys and girls used to play "whip rock" on the ice. They used willow switches and wash pebbles. All over a frozen stream it looked like many tops spinning. The person who kept the rock going longest won.

RECREATION ON LAC DU FLAMBEAU

By P. D. Southworth

Agricultural Extension Agent

In general, recreation activities on the Lac du Flambeau Reservation are much the same as those of white people. There are no more than five per cent pure blooded Indians in this region--they have been in close association with white people and institutions so long that they have adopted nearly all of the customs of the white race.

Summer weather and open grounds, aided by universal interest, and by local business men in some cases, make baseball the principal form of summer recreation. There is an inter-reservation league, and hot rivalry between the various teams. Lac du Flambeau has a fine baseball ground sponsored by a summer resident. Bad River Reservation is just completing a fine new ball park, made possible by the use of surplus army equipment and with lumber furnished by the new mills.

Every one knows that many of the younger Indian men are good athletes. They are mostly interested in baseball and basket ball. They are handicapped because of lack of facilities for playing basket ball.

Many Indian communities have Indian women's clubs which operate along the same lines as the women's clubs everywhere, except that they do not seem to run to bridge playing--according to the best information available.

Men have no clubs nor social organizations--very few belong to lodges. Social recreation among the men is confined mostly to group gatherings on agency steps or in front of stores, where informal discussions on all matters are carried on at length--just the same as the rural groups all over the land gather about the local store and discuss matters of interest to the group members, whether it be village gossip or the fate of the nation.

Some of the Indian communities have Parent Teachers' Associations--programs and activities are the same as among the whites--in fact, some of these associations are made up of both white and Indian parents.

Indian Emergency Conservation Work has a great opportunity to offer something lasting and tangible to Indian community life in the line of social and recreational development.

In this jurisdiction are ample supplies of timber and two sawmills available--only a little help from IECW, with its splendid organization and equipment, could make a more desirable social and recreational life obtainable, by the construction of community buildings.

ACQUISITION OF LANDS

By J. M. Stewart

Section 3 of the Indian Reorganization Act authorized the restoration to tribal ownership remaining surplus lands of any Indian reservation heretofore opened or authorized to be opened to sale or any other form of disposal. There is no authority of law to restore such lands to tribal ownership on reservations where the act is not applicable.

As the matter of disposal of open lands is under the jurisdiction of the Commissioner of the General Land Office, that office is supplying lists of such lands still remaining unsold and available for restoration to the respective tribes. Most of such lists have already been received. They are being referred to the respective superintendents for careful consideration by the Indians and agency staff, for the purpose of determining which of such lands should be restored to tribal ownership. It is estimated that there will be approximately 3,000,000 acres of this class of land from which to make such selections. It is expected that such lands as are selected in the field for restoration will occupy an important place in the general land programs of those reservations where the Indians have elected to retain the Reorganization Act applicable to their reservation affairs.

There has also been taken up with superintendents on reservations where the act applies the matter of acquiring additional lands with the \$1,000,000 appropriated for the acquisition of lands during the fiscal year 1936, as intended by section 5 of the Reorganization Act. It is expected that very desirable additions to the present holdings on various reservations will be made possible with this money. In view of the great need of land generally, it will be necessary to limit purchases this year to cases of an emergency nature, that is key tracts urgently required to round out present land units such as submarginal areas, tribal, forest or grazing areas, etc. However, such purchases as are made must comprise a unit or part of the general land program on the respective reservations and fit into the land acquisition plan as purchases are made in future years as funds become available. It is expected that the Indians themselves will take a large part in the matter of formulating the general land program of their respective reservations and assist in deciding which tracts, in the order of their importance and benefit, should be acquired with the funds we now have. Of course, it must be kept in mind that there are many reservations needing assistance, and that aid must necessarily be limited so that all may share to the fullest degree possible under the circumstances in the expenditure of available funds.

Considerable areas have also been acquired for Indian purposes on numerous reservations with funds provided from other sources, and it is expected that additional areas will likewise be procured. These various methods permitting the acquisition of additional lands for Indian purposes provide unusual opportunities to obtain areas that are greatly needed in our work.



LAND PURCHASE UNDER THE INDIAN REORGANIZATION ACT

By John Collier

Commissioner of Indian Affairs

What will be the preferred first usages of this land-purchase money?

Some Indians, it is reported, think that this land purchase money will be used principally to buy heirship land from Indians.

They are mistaken. The first uses of Indian Reorganization Act land money must be to buy new, additional land, not now owned by Indians, and to make that new land available to landless Indians or Indians with too little land.

The Indian Reorganization Act provides a definite remedy other than land-purchase for the bad situation of heirship lands. Under the Act, these heirship lands may be consolidated, and Indian heirs may exchange land titles for shares in tribal corporations. Thus the heirship lands can be brought into condition for effective, productive use by the heirs without the use of land-purchase money.

It would be wasteful indeed for the Government to take the limited amount of land-purchase money and spend it in buying for the Indians land which already belongs to the Indians.

This does not mean that under no circumstances, now or hereafter, will Indian heirship land ever be bought. There may be special circumstances justifying such purchases, but it will not be done as a matter of general policy.

All allotted Indians should bear in mind that as each year goes by, the heirship lands become further subdivided; it costs more to administer them; and the yield, whether of crops or of rental moneys, becomes smaller. Unless Indians do proceed to consolidate their heirship lands as permitted by the Indian Reorganization Act, they must be prepared to see these lands fee-patented sooner or later. Neither the Government nor the tribe can forever carry the administrative cost of these heirship lands, increasing as it does year by year until it exceeds the value of the fractionated lands.



HEALTH ACTIVITY

By Belle Balco

Navajo Teacher, Kinlichee Day School, Southern Navajo Jurisdiction

Early in the fall, two milk cows were brought to our school from Chin Lee. The children and the rest of the people in the community were afraid of them and kept far away, while the cows were being unloaded. The men who brought them talked to the cows and petted them. Then, of course, the children came a little closer. The members of the community told me that we could not keep the cows, because, they said, they will hurt the children, and they might get out and get into the cornfields; and probably chase someone. I explained to them how gentle the cows were, and if the children treated them kindly, they would be no trouble to any one.

They had never seen cows before, and thought they were some of the wild steers the cowboys ride.

The boys helped to build the barn and stalls for the cows. They also learned to milk them twice a day.

Each child in school drinks four glasses of milk every day. A check up, as to the amount of milk they drink at home, is made at the beginning of school. On week-ends they come bringing their little pails for milk. Every one of them has gained several pounds since the beginning of school.

We are proud to say one can not find a happier and brighter

bunch of Navajo children elsewhere on the reservation than we have here in Kinlichee.

The boys have learned to take care of the cows, while the girls look after the milk, and are very careful to see that the milk pans and pails are scalded and put in the hot sun every day.

They have also learned to use milk in many different ways in cooking. Sour milk makes better "Nanaskadi" (the bread every Navajo family eats). They have made cheese and butter several times, and they have copied the recipes of these in their booklets.

I have visited the homes in the community, and am proud to say that I found in every home there is plenty of milk used.

PETER WILSON TO THE NEW YORK HISTORICAL SOCIETY  
(1847)

You see before you an Iroquois; yes, a native American! You have heard the history of the Indian trails and the geography of the state of New York before it was known to the palefaces. The land of Ga-nun-no was once laced by these trails from Albany to Buffalo, trails that my people have trod for centuries--worn so deep by the feet of the Iroquois that they became your own roads of travel, when my people no longer walked in them. My friend has told you that the Iroquois have no monuments. These highways are their monuments; this land of Ga-nun-no is our monument. We wish to lay our bones under its soil, among those of our fathers. We shall not long occupy much room in living--still less when we are gone.

Have we, the first holders of this prosperous region, no longer a share in that history? Glad were your forefathers to sit down upon the threshold of the Long House. Rich did they then hold themselves in getting the mere sweepings from its door. Had our forefathers spurned you from it, when the French were thundering at the opposite end to cut a passage thru and drive you into the sea, whatever has been the fate of other Indians, the Iroquois might still have been a nation; and I, too, might have had--a country.

There was a prophet of our race in early times who said that the day would come when troubles would fall upon the Indians so that they would knock their heads together. When that time came they were to search for a large palm tree and shelter their heads beneath its shade, letting their bodies be buried at its roots, and cause that tree to flourish and become a fitting monument of the Iroquois race. That time has now come; we are in trouble and distress--we knock our heads together in agony, and we desire to find the palm tree that we may lie down and die beneath it. We wish that palm tree to be the State of New York, that it may be the monument of the Iroquois.

THE SOCIAL SECURITY ACT

In spite of all efforts by the various friends of the Indians to make them share modestly in the benefits of the Security Act, the Norbeck Amendment, accepted in the Senate Act, was rejected in conference. As Senator Norbeck said on the floor of the Senate, in this bill the Indians are simply told "We shall take care of everybody else, but not of the Indians".

The purpose of the Norbeck amendment was to make the old-age pension provision of the Security Bill applicable to the Indians. Acute as is the need for old-age pensions among the white population, it is even more acute among the Indians. The poverty of the great bulk of our Indian people is extreme and distressing. The fault is not theirs. The Government has never adequately assisted the Indians to develop a self-supporting economy in lieu of the one the white man destroyed. Although the present Indian administration is developing far-reaching plans to create Indian self-support and eventually to take the Indians off the dole, the effort will take a number of years to complete.

A year ago the Indian Office made an intensive survey of the economic and social conditions on eighty Indian reservations, covering a total population of 123,000. The figures on per capita income are illuminating. The average Indian income for the year 1933 from all sources, including wages, rental from leases, and agricultural products consumed was only \$81. Contrast this with the income of our white agricultural population. The average annual per capita income for the years 1924-28, after deducting expenses of production, was \$213. And this figure, in contrast with the figure in Indian incomes, does not include any wages or rental income, which would give an

even sharper contrast. Moreover, the year 1933 was an unusually prosperous one for the Indians on account of the very extensive public works and emergency conservation programs carried out on many Indian reservations, which provided one-fourth of all the wage income earned that year.

Thus, with an average cash income, in an exceptionally prosperous year, of only two-fifths of the normal white farm income, it is not surprising that the Indians find it difficult to meet the financial burden of their aged people. It is a known fact that among the Indians generosity is almost a vice, and that they share their last penny and last morsel of food with a needy relative or friend.

But it is hardly fair for us to impose on the generosity of a people so harassed by poverty. The old-age pension provisions of the Security Bill should be extended to them. It is estimated that there are 14,000 Indians sixty years old and above under Federal guardianship; 11,900 sixty-five years and above, and 9,325 seventy years and above. The maximum annual liability under this amendment for the first group would be \$5,000,000; for the second, \$4,200,000 and for the third, \$3,240,000.

This is a relatively small sum required to discharge the Government's obligation to aged Indians. It would greatly strengthen the morale of the Indian people in their present eager cooperation with the Government to work out a genuine economic and social program for them. Moreover, by relieving them of this financial burden, it would permit them to invest more effort and more money in permanent Indian rehabilitation.

## SHIRNEY GAME

This is a universal game played by the Nez Perce Indians and has been in existence for ages. There is no one living that can tell when this game started. It is one of the most strenuous and vigorous games ever invented for game among the Indians. This game has been very popular not only among the Nez Perce Indians but also among the other northwestern Indians. When games were scheduled, it created much excitement in the community. It has always been considered nice and clean game, where endurance, strength and accuracy were predominant.

Tools used in this game are very simple. Ball is made out of deer hair, wrapped up with elk or buffalo hide and sewed up tightly with sinew and about the size of a large lemon. The bat used in this game is about three to four feet long, depending upon the user of the stick and is crooked on the end and whittled flat on one side. This game is played in a field about the same size as football ground. The goal is placed at each end about the center, indicated by two conspicuous rocks placed at about ten or twelve feet apart. Game is declared when the ball is driven by player between these two rocks.

Any number of persons may play at this game. To start with a leader is chosen and then sides are chosen by the leaders until about an equal number are selected. The ball is tossed up at the center of the field and is in play until the game is won by one side of the contestants.

The outstanding player is one who can run and is an accurate hitter and has endurance. It is said that in great many instances, women folks have been good players or better players at this game than men. This game is played on the basis of three out of five and it usually takes three or four hours to play it.

\* \* \* \*

We note with gratification that growing interest in Indians and Indian history is reflected by the numerous lecturers and papers given in women's clubs. Among the outstanding lecturers is Mrs. Walter A. Henricks, of Penn Yan, New York, whose talks on New York State Indian Episodes in Seneca costume, are constantly in demand. These talks consist of map stories in legend and fact.

Mrs. Henricks, who together with Dr. Arthur C. Parker, Histeriographer, was Cartographer of an interesting pictorial Indian map\* of the State of New York, published by the Rochester Museum, is arranging to conduct a series of radio programs of Seneca children in hymn singing and story telling. One of these programs has already appeared from station W.H.A.M.

\* This map may be purchased at the Rochester Museum \$1.00



FROM IECW FOREMAN REPORTS

Picnic And Boxing At Hoopa Valley. Sunday morning, thirty-two of the camp men went up to Orleans and held a picnic at Perch Creek, where they were joined by several of the Indians from up the Klamath River and had a good time. In the afternoon they played the Steelhead Ball team of Orleans. Although they lost the game, it was good right up to the end.

Saturday night four of the boxers went to Happy Camp and boxed for the American Legion on an all-star card, winning two bouts and two draws. They were given a warm reception by the Happy Camp Business Men, and Grange officials, being complimented for their clean and aggressive fighting. We are invited to meet the Indian Creek C.C.C. in Happy Camp soon. C. J. Rivers.

Win Over CCC At Lac du Flambeau. Our baseball team won over the Dunbar CCC camp with a score of 8 to 4, thereby winning their second and only games of the district CCC league to date. M. G. Hunt.

We have just completed a doubles, cribbage elimination tournament which has been in progress for the past two months. Forty entrees started. The tournament finals were played last week and were won by Cameron and Walker. First and second prizes were offered.

An enrollees invitation dance was held in the dining hall. Our camp string orchestra furnished the

music. Lunch consisting of sandwiches, pickles, cake and coffee was served. All had an enjoyable evening.

An outdoors sports program in diamond ball, volley ball, horseshoes and baseball is being planned for the summer months. Our recreation field is still in process with enrollees working toward completion in the evening and on weekends. It shall consist of a baseball and softball diamond and volley ball and horseshoe courts. F. A. La Roque.

Baseball Team Gives A Dance At Consolidated Chippewa. Last Saturday evening the baseball team gave a dance in the recreational hall. About two hundred attended.

Sunday afternoon our baseball team played against a team representing Tower, Minnesota, and defeated them to the tune of 12 to 4. After supper a pick-up team representing the camp, defeated the Vermillion Lake Indians. After the game we all attended a talking picture show at the recreational hall.

Wednesday evening Mr. Westberg from Orr, Minnesota held services. About seventy boys attended. William Coffey.

Lots of "IECW Rooters" at Shawnee. Our baseball club lost the first game of the season this week, but has been and still is leading the Twilight League ever since their date of entry. A baseball meeting was held this week and our Superin-

tendent, Mr. F. E. Perkins, was named president of the club, also several changes in the lineup were made, as we are constantly trying to improve our team. Another great factor in our favor is that the majority of the spectators at all games seem to be "rooting" for the IECW Indians. So with this vast amount of support and loyalty, plus the friendly feeling among the players, we should win the Twilight pennant. John W. Foote.

A Club Formed At Colville. We have had a very interesting week in camp. We started a horseshoe tournament which has made a big hit with the fellows in camp. So far it is hard to tell who will be the winner as we have some pretty good players.

Tuesday night all the fellows congregated in one tent and we had a meeting and formed a club. Several names were suggested and will be voted on next Tuesday. We elected our officers and obtained many helpful hints which will be taken up at the next meeting. The purpose of the club is to give amusement to the camp two nights a week and to help maintain a cheerful and friendly atmosphere. There is a very small membership fee and small fines inflicted for minor infractions of camp rules. These funds that are collected will be used to buy newspapers, magazines, cards, games and any other articles that may be of use to the camp as a whole.

We have an entertainment committee that will pick out the talent of the camp and have them give their acts for the benefit of the camp. If we find that we have some real

entertainers in camp we intend to put on our different acts at other camps and show them that we have a real wide awake bunch up here in the "sticks". All the fellows seem to be very enthusiastic about our club and we believe that it will be a big help in keeping the men contented with the camp. E. Harry Monroe.

The IECW Defeats The CCC At Uintah and Ouray. The ball team won another game last Sunday over the Bridgeland CCC boys. The CCC boys were no match for the IECW boys, as we won 21 to 3. The CCC boys were very good sports even though they were outclassed.

The evenings are spent in pitching horseshoes, playing catch and listening to the private radios about camp. Some of the people go to shows in Roosevelt in private cars. Many of the boys show a great interest in fighting and wrestling broadcasts and are there for every one. Carnes La Rose.

Varied Camp Activities At Mescalero Apache. The camp activities this week consisted of games, which includes horseshoe, cards, dominoes, checkers and baseball and music, which includes singing, playing of phonograph, accordion; reading of books, magazines and newspapers, which all helps the boys to pass the leisure times cheerfully away. Crawford F. Platts.

The ECW Baseball Team At Uintah And Ouray. Our ECW ball team was victorious again in last Sunday's game. The game was won over Myton 13 to 12. Myton was the only other team in the league which was undefeated, and the defeat we gave them, gave the

ECW team undisputed lead of the league, winning four without a loss.

The game was one of hits, errors and scores with the ECW team coming up from behind to win in the first half of the ninth inning. This was the big game of the season, and both teams were out to win, but our ECW boys had the spirit and fight to win back what was considered the strongest team in the league.

The game was well attended, which shows the interest taken in the game. There was around six or seven hundred spectators, with ECW well represented.

Next Sunday we are scheduled to play the Bridgeland CCC boys at Fort Duchesne. Their team is not so strong, but we are not taking them too lightly. Our boys have been throwing every evening at camp, which is the only practice we get.

When our new camp is put up we intend to have a ball park of some sort to practice on. Our enrollment has been increasing right along with boys coming from the outside, which is also helping our ball team. Roy Langley.

Fun At Five Civilized Tribes. The boys spent their leisure time playing dominoes, reading and playing baseball. We won two out of three games this week-end. A team from Quinton composed mostly of Indians, gave us a licking this week. We hope to get even in the next game with them.

Leisure time activities: moon, checkers, dominoes, baseball and roading. B. C. Palmer.

#### Boxing A Favorite At Flathead.

Boxing has been the favorite evening entertainment this week. Many of the men gather around the camp orchestra each night to listen to them practice. New musical talent has been discovered in some of the men from North Dakota. Dances on Tuesday night and Friday night of this week were enjoyed by the camp people. Eugene Maillet.

#### New Sport Introduced At Alabama And Conshatta.

A set of horseshoes has been introduced into the village and the men are enjoying this sport new to them. One advantage it has over baseball is that it is a cooler pastime, and that is something in the heat we are experiencing. Big plans are being made for a barbecue to be held on the Fourth of July. J. E. Ferley.

The "Glorious Fourth" Celebrated In Various Ways At Truxton Canon. The Glorious Fourth of July has come and gone once again. The holiday was celebrated in true holiday fashion. Many of our Indians went to the Indian Pow Wow at Flagstaff. That Pow Wow is a yearly event. Others took out in the direction of Prescott to witness and take part in the Frontier Days Rodeo. This is another yearly event, and those who enjoy rodeos would not miss this one for anything. The rest of us journeyed to Kingman to celebrate the Fourth of July there. Our ball team took part in the program, being one of the teams in a double header. We played Oatman, Arizona and Kingman played Jerome. We came out on the top end of the score of 17 to 10. Jerome also had a nice little game of batting practice. They won their game 24 to 2. After the game the folks enjoyed the cool breezes on their way home, for the day had been very hot. Charles F. Barnard.







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